

QUEEN'S UNIVERSITY JOURNAL

VOL. XXII.

KINGSTON, CANADA, NOV. 17TH, 1894.

No. 2.

Queen's University Journal,

Published by the Alma Mater Society of Queen's University in Twelve Fortnightly Numbers, during the Academic year.

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The annual subscription is One Dollar, payable before the end of January.

All literary contributions should be addressed to the Editor, Drawer 1109, Kingston, Ont.

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THE special feature of this number of the JOURNAL is the address delivered by Dr. Watson at the opening of the Theological Faculty. To give our readers an opportunity of studying closely this well-timed and inspiring address we have enlarged the number by four pages. Considering the large amount of reading contained in an ordinary issue, this is rather an unusual step, but we feel confident that it will meet with general approval. Though more or less familiar with Dr. Watson's utterances, as published in the *Sunday Afternoon Addresses* and *Queen's Quarterly*, it is not often our privilege to have an address of this kind brought into such immediate contact with student-life as the JOURNAL can afford. Every student and graduate of the University owes too deep a debt to Dr. Watson to pass over without thoughtful study an address on a subject of such vital interest to all.

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It is often urged against the Alma Mater Society that it does not fill its place as the patron of Literature and Art. Tacitly the charge is admitted, for every year promises of reform are liberally made by candidates at election time. But it is gratifying to know that even in the height of the Football season, when the physical man is the hero of the hour, the things of the mind are not forgotten; for the Society

has generously undertaken to give the students and citizens of Kingston a rich literary treat by bringing here Mr. David Christie Murray. And it is still more gratifying to know that no sinister motive, such as making money, lurks in the act but that out of pure love of letters they are giving us a privilege usually enjoyed only by the larger cities. Christie Murray is chiefly known in America as a novelist of good rank but in England he enjoys a high reputation as an Author and Lecturer. Well versed in English Literature he is still more a student of human life, and his varied experiences, as a private soldier at home and abroad, as war correspondent of the *London Times* and as a traveller in many countries, have given him a rich fund of illustration and anecdote. This with his rich humour and a personality amounting to genius makes him a fascinating entertainer. His first appearance in America was at Boston a short time ago, where he fairly delighted large audiences, and the papers are loud in his praises. The fact that he comes here on the recommendation of Principal Grant and Professor Watson ought to ensure him a good hearing.

* * *

That Queen's has made remarkable progress within the last ten years is very evident when we compare the number of men who took Honour work in the session of 1884-1885, with the number who are doing so now.

At that time only the men of rare courage and high ambition thought of undertaking the work of an Honour course. The staff was small and therefore a great deal of the Honour work had to be done by the students without any help from the professors. The degree of M.A. was conferred, not at the completion of the Honour Course, as now, but a year from the date of graduation; and that only upon those who had previously written a satisfactory thesis embodying the results of original research. Now, things are much changed. The staff has been increased to such an extent that specializing can be and is being done in every department, and no student need work alone. The M.A. degree is conferred at the completion of the Honour Course and no thesis is required; and as a result every man's ambition is to take an Honour Course and the degree of M.A. to which it leads.

Now this is a good which may easily be perverted, and as a matter of fact is being perverted at the present time. A practical question, therefore, for every man whose course is yet before him is, "Should I attempt an Honour Course or not?" To give what help we can to the men who are asking this question, we write this article.

The students of the first year may be divided into three classes: Those who entered with Honour Matriculation, those who entered with Pass Matriculation and those who entered with Matriculation in some subjects and not in others.

Those of the first class generally know what Honour Course they are prepared to take and arrange their work accordingly from the beginning. To them we have nothing to say.

But to the other two classes something helpful may be said.

First—It is not necessary for a man to take an Honour Course to get the mental discipline which he has a right to expect a university to give. Even tolerable accuracy in a Pass Course is more of a mental discipline than miserable blundering in an Honour Course. It is infinitely better to master a Pass Course than merely play with an Honour one. Men have been known to take an Honour Course in some subject simply to escape Senior Mathematics, or Senior Latin, or Senior Greek, or some other subjects for which they thought they had no aptitude, even although they were not aware of having any special taste or special preparation for the Honour subject to which they fled for refuge.

Surely this is "jumping out of the frying-pan into the fire" with a vengeance. If a man has not the moral courage to face a Pass subject for which he is not very well prepared, it is altogether very unlikely that his soul will be miraculously steeled against the hardships of an Honour Course for which he is just as little prepared.

Secondly—There are several Pass classes connected with every possible Honour Course and these should be reckoned with before a man attempts his Honour work. In many of our courses men are doing Honour work before they even try to take off their first-year Pass classes, and thus they are defeating the very object of these classes. For they are meant to lead the mind gradually up to the greater questions which it is the business of the Honour Courses to discuss. Otherwise they have little value or meaning. For example: What value can the Junior Classes in Mathematics, Latin or Greek respectively have for the man who "crams" them after he has completed his Honours in Classics, Science or Mathematics? With him it is a case of getting a class off and he must go through a drudgery which cannot but be distasteful.

On the whole we would say that a man in choosing an Honour Course should not make a leap into the dark. Such a venture is too dangerous: for it may force him to work harder than he should; and it may, if it results in failure, take hope out of his heart and prevent him from doing what he might have done, had he worked with and not against nature.

* * *

"Knoxonian," the deservedly popular contributor to the *Canada Presbyterian*, makes the following remark in the issue of Oct. 31st: "To the students of the Presbyterian College of Montreal belongs the credit of having found a substitute for hazing." He then refers to a reception dinner given to the freshmen in that college. We do not claim to have a monopoly of all new departures in college life, and are not selfishly chasing after honors, but we might be allowed to remind the writer that the Queen's University students this fall tendered their eleventh annual reception to the freshmen class, this plan of welcoming them to college having been adopted for the first time in 1884. Tender consideration is due to one who errs in ignorance, but we suggest a more careful acquaintance with facts that wrong impressions may not be left on the reading public. We heartily endorse his remarks on the barbarous practice of hazing, and congratulate the students of our sister college on having followed our example in tendering a reception to the first year class.

* * *

Many and difficult are the problems which present themselves to every honest mind in daily life. One of the most familiar of these is how to determine when amusements, in themselves innocent and desirable, become undesirable because of their abuses, or because of evils which follow in their train. Or the question may take another form and it may be asked how are these desirable recreations to be purged from their attendant evils?

For some weeks we have been struggling with this latter problem in relation to our University athletics, and have concluded that the best solution will be found by presenting the problem to the students at large and allowing them to solve it.

That foot-ball is a desirable game for students there is little doubt, but that it should be attended with betting is certainly a great evil. All sane people admit that betting and all other forms of gambling, wherever carried on, are evils, but it seems to us that the evil is greatly intensified when the vice enters a seat of learning and corrupts the youths who ought to be the purest in our land. There is little likelihood that those who are polluted during college life will ever do aught to purify others. And, alas for that country whose universities send out men and women to be centres of pollution

rather than of ennobling, purifying influences. But we are persuaded better things of Queen's. However, the fact cannot be ignored, that there has been an increase of betting in our midst, and it is time for every loyal son and daughter of our Alma Mater to so frown upon this vice that no respectable student will dare to either take or offer money as a bet.

There are those who think that the only way to manifest confidence in the favorite team is by risking a sum of money upon their success. So there are those who think that to talk emphatically it is necessary to insert an oath between every half dozen words. As every student should be above the latter practice, so he should be above the former. His confidence can find other modes of expression, although loyalty does not bind a man to think it impossible that other teams could be as good as the one in which he is specially interested. Of a much higher order is that disposition which leads him quietly to wait the issue, encouraging the players throughout with his presence and his cheers, but to be asked to bet upon the game should be looked upon as an insult to his manhood and his purity.

When students awake to this fact and realize that a pure unsullied character is of more importance than the opinions of "sports," then our foot-ball matches will be freed from betting so far as students are concerned, and some check will be placed upon the betting of outsiders. May that day soon come!

* * *

The A. M. S. meetings have been a little more brisk than usual this year, owing partly to the entertainment given by the Freshman class, and the consequent interest taken in the society by the members of that year. But already there are indications of abating interest and occasionally we hear the stock excuse, "I can't afford the time." The ground for such an excuse ought to be removed and the meetings made so entertaining and beneficial that students will say, "I can't afford to stay away." It is true that business affecting the interests of students must always take precedence, and that occasionally it will be necessary to devote much time to the discussion of such matters. But usually a part of the evening could be devoted to exercises of a different nature. We have already seen what can be done along the line of lighter entertainment. It is a reproach to our A. M. S., however, that such an entertainment should be so unique a feature in its history, and it is a matter of regret that college life tends to repress rather than to foster talent of this sort. If we are not on the eve of a revival in this respect, it is safe to predict that in no subsequent year of its course will the class of '98 find so little difficulty in providing a similar programme. But mere entertainment is not enough. Students should feel that apart from the relaxation which

these meetings give, there is some positive benefit to be derived from attending them. In view of the fact that our college curriculum makes no provision for training in rhetoric, our A. M. S. ought as far as possible to give the needed opportunity for practice in public speaking. Debates, short essays, and plain talks on various topics should be frequently presented, and wherever possible the debate, essay, or talk should be followed by a free discussion of the points raised. In the discussion of the moral, social, and political problems of the day we would be able to keep in touch with the great outside world from which students are wont to exile themselves during their college course. If regular entertainments were provided once a month and the intervening nights devoted to such features as those above suggested, the present year would mark a new era in our A. M. S.

* * *

Apropos of the question of training in rhetoric, and also of keeping in touch with the problems of social and political life, we would like to call the attention of our Professors to a new departure which has been made at Yale this year by Prof. Hadley in his class in Political Science. This professor has formed a debating class from among the students attending his lectures. To prevent overcrowding he has decided that the meetings shall be held from 4 to 6 on Friday afternoons, and some 30 students have joined. Not many of us would care to have our hours in the lecture room increased, but if some of our professors whose subjects permit of it would occasionally reverse their present method and let the students do the talking during part of the regular lecture hour while they themselves make note of the arguments, we believe the Yale professor's scheme in a modified form would serve an excellent purpose in Queen's. Prof. Hadley has selected subjects for the whole course and at the close of each debate he analyses and sums up the arguments, without necessarily giving a formal decision. To show the practical nature of the questions to be discussed we append some of the topics he has selected for the present college year. The topics for the first term are grouped under the general head "Finance," and in this group are found "The income tax," "The single tax theory," "Protection to infant industries," "Reciprocity" and some others. The second term of the college year will be devoted to "Corporations," under which head will be discussed "Subsidies and bounties," "Public works," "Government ownership of railroads," &c., "municipal ownership of gas and water." In the 3rd term under the general head "Labor" will be discussed many of the questions now agitating labor organizations such as strikes, shorter hours, cheap labor, prison labor, &c.

LITERATURE.

JAMES ANTHONY FROUDE.

FEW men have been more closely connected with the great literary and religious movements of this century than James Anthony Froude. The intimate friend in his earlier years of Newman, Keble and Pusey, and associated with them in the Tractarian Movement, he afterwards left that party, and gave up church orders, to devote himself to literature, and especially to history, and later still he became the friend of Carlyle, who confided to him his literary remains.

One of three brothers, each of whom was distinguished in his own sphere, his childhood was spent at Totnes in Devonshire, that county so fertile in reminiscences of an olden time. In due time he went to Oxford where the memory of his brother Hurrell was still fresh, and he naturally became associated with those who had been his brother's friends, especially with Newman and Keble, who edited "Hurrell's Remains" in that loving spirit which so characterized them. It was doubtless through these associations that Newman, who was then publishing *The Lives of the Saints*, asked young Froude to undertake the life of St. Neot. This was the turning point of Froude's life. Newman had taught him that there was no difference between the miracles of the Saints and those of the Bible; but his short study of the life of one of these Saints convinced him that it was simply "an excursion into a Spiritual Morass." He realized that these lives were entirely legendary, yet to which it was necessary to lend a semblance of truth; and he was led to regard all supernatural stories as of the same legendary character. To one who had been a close student of Gibbon and Hume, of Goethe and Carlyle, of Lessing and Schiller, there could be little to attach him to the Tractarian school. He therefore left Oxford, and gave up his Deacon's orders, to which he had been admitted. That this separation from his early friends, and from his previous life of faith, was a painful one we can not doubt and the sorrows of this spiritual Werther are disclosed in his two writings, "The Shadow of Clouds" and "The Nemesis of Faith."

Separated from Oxford and from church orders it became an anxious question as to what he should now direct his attention. Law seemed to hold out several inducements, but for some reason he found himself unable to take up that study, and he concluded to give himself to literature and especially to history. The Tractarian School had deplored the Reformation as a retrograde movement, and had abused the Reformers, and it was only natural that Froude, in his revulsion from that school, should

direct his attention to that period of history, and study the characters of Erasmus and Luther, and a sketch of the life of Luther was published in his "Short Studies," while the life of Erasmus formed the subject of his prelections delivered last year at Oxford. It was this period of English history which he now resolved to thoroughly study, and, answering prejudice by prejudice, Henry VIII became his strong man, around whom all else seemed to group itself. This however was not the spirit in which such an important period of history should be approached—not the spirit likely to lead to a dispassionate study of facts, or of representations of life.

There was something noble in Froude's leaving Oxford. He gave up his fellowship, and his profession, with the loss of his means of living, and his future prospects, and he was obliged almost entirely to depend on his literary efforts, on his contributions to the Westminster Review and Fraser's Magazine, of which in later years he became editor. The first two volumes of his great History appeared in 1856, and he was occupied with the work for the next sixteen years. The same causes which no doubt directed Froude to the period of the Reformation made the English people eager to read all that could be said about it, and his volumes at once became popular.

Froude's history to those who do not trouble themselves as to exact truthfulness is very attractive. His style is graphic and full of life, and we may recall, as an example, that passage where he narrates the execution of Mary Stuart,—as effective a picture as we have in the English language. But we cannot accept Froude's judgment of the period, or of the actors. It is quite evident that, consciously or unconsciously, he has perverted his facts, his representation of Henry VIII is too roseate, and is not borne out by his authorities, while that of Elizabeth is too dark. He seems to lack the power of forming a true and unprejudiced estimate of character. But if Froude's view of Henry VIII cannot be wholly accepted, it must be admitted that he did good service in dispelling the narrow and prejudiced views which had prevailed regarding that prince and his relations to the great Reformation movement.

It is doubtful if Froude's great work will long retain its popularity as a history, though it may as a literary effort. It cannot be accepted as the last *pronunciamento* on such an important period. It will doubtless be superseded, as Macaulay, with his finished periods, is rapidly being displaced by the rougher but more truthful and judicious histories of Ranke and Gardiner. Froude's idea of history differs from that of Stubbs or of Freeman. Theirs is essentially political, his ethical, but he seems to lack the critical judgment to detect the ethical

bearing of events. He has himself said that in his opinion the most perfect English history which exists is to be found in the historical plays of Shakespeare, and we in a large measure agree with him. But if Shakespeare was his model he has failed to introduce us into the inner life and spirit of the time as Shakespeare does.

Froude met Carlyle first in 1849, and was introduced to him by Arthur Clough, but it was not till 1860 that there was an intimacy between them. He was however strongly drawn to Carlyle. In 1884 he wrote: "I had from the time I became acquainted with his writings looked upon him as my own guide and master so absolutely that I could have said: 'Malum errare cum Platone, quam cum aliis bene sentire;' or in Goethe's words, which I did often repeat to myself: 'Mit deinem Meister zu irren ist dein Gewinn.'" There can be no doubt of Carlyle's influence on Froude, and like Carlyle he selected his heroes, Henry VIII, Luther, Erasmus, Becket, Caesar, and even Carlyle himself, and the biographies of these men are perhaps the most successful products of his pen.

When Irish affairs began to engage so much attention Froude visited Ireland, and shortly after appeared his "English in Ireland," a work which satisfied no party; and also a novel, "The two chiefs of Dunboy," in which he sought to give a picture of Irish life and character, but it received little attention.

He subsequently visited the West Indies, as also Australia and Africa, and the two volumes which are the result of these voyages are written in Froude's pleasant style, but they are marked by some of the defects of his other works—his peculiar presentation of an apparently imperfect judgment, and they have given origin to the term Froudacity.

In 1892, just forty-four years after the condemnation by the University of his Nemesis of Faith Froude was welcomed back to Oxford as Regius Professor of History. It seems like irony that he should have succeeded Freeman, who had been his life long antagonist, and we involuntarily recall Freeman's bitter articles and letters in criticism of his history and of his estimate of Thomas a Becket. After all deductions it must be admitted that Froude's contributions to our knowledge of history are very important, and in his great historical work, on which his reputation principally rests, he has accumulated a vast array of facts, and Henry VIII is made to stand out with a vividness and a force of character which he had not before.

Every student should hear Christie Murray in Convocation Hall next Friday night. A rich treat, with Glees and Selections thrown in by the choir.

COMMUNICATIONS.

To the Editor of the Journal:

EAR SIR,—The note concerning the Levana, in your last issue, was undoubtedly well-timed. In reply to the question, "Is the Levana defunct?" we must, with heartfelt regret, answer "Yea, verily."

At four o'clock, on Wednesday afternoon, Nov. 8th, seven trusty votaries gathered in the reading room, to tend the last moments of the expiring goddess. Over that last sad scene we must gently draw the curtain. Into that sacred apartment, memorable, not only as the birthplace of the departed but as her dwelling-place during her sojourn among us, no profane foot may enter, no ordinary eye may peer. Suffice it to say that, even among those faithful few who kept watch until the end, there was no compassionate heart to suggest, no kind hand to administer—a peanut. There was our well-beloved allowed to sink slowly into the shadowy stillness of the Great Unknown.

Notwithstanding, we trust, Mr. Editor, that there are yet a few sparks of life in the young women of the University. If we are content that the sick society should thus pass away, it is only "in the faith that she is a Phoenix, and that a new heaven-born young one will arise out of her ashes." While Queen's is progressing along every other line, are her daughters to fail her on their side? Surely among sixty or seventy young women, drawn from all parts of the province, there must be material enough for a good literary society. We believe, that that is not where the trouble lies. There is abundance of ability in all the necessary lines, but there seems to be lacking the will to apply it in this direction. Do the girls fully realize the meaning of the parable of the talents?

But we hear on all sides the cry, "We haven't time." Time! Why not? Is college life to be one continual grind, grind, grind? Are examinations to become the be-all and end-all of university existence, instead of keeping their proper place as the milestones by which our progress is noted? Woe betide the future of Canada if our Alma Mater is to graduate us as storerooms, rather than as educated, developed, thoughtful women. If there is one benefit above another, which should be the outcome of a college course, it is the ability to think, and to clothe that thought in clear, forcible language. A training like this may be aided nowhere more surely than in a Literary Society of the first order. Such a society we *should* have at Queen's. What might we not accomplish, would the girls but realize the possibilities that lie in such an effort! But it must be a united effort. There must be no "impedimenta."

Subjects for debate and discussion at such a society should not be lacking. Those who are studying the thought and action of the past might do worse than keep in touch with the thought and action of the present. While expending strength and time on the work of poets and novelists of past centuries, might it not be the part of the wise, to gain by united effort and spirited discussion, some insight into those who are the Titans of our own time? If our vision be true, we see in the near future a dainty programme of monthly meetings, similar to that issued by the Y. W. C. A., bearing a list of topics on the live questions of the day.

Yours hopefully,
MARIÀ.

CONTRIBUTED.

COLLEGE SINGING.

The harp that once through Tara's halls
The soul of music shed,
Now hangs as mute on Tara's walls
As though soul were dead.

BUT it is better to take the old harp off its peg and have it strummed by fingers never so crude than leave it mouldering through disuse year in and year out. Once upon a time, and that not many years ago, one might wander through the halls of Queen's and have his savage breast soothed by strains of music from almost every class-room. The ladies came tripping to class to the tune of "Hop along, sister Mary;" nearly every professor was pleasantly reminded that "There's hole in the bottom of the sea;" freshmen giggled at the "Animal Fair," caught up the strain and clung to it as tenaciously as a street whistler does to "After the Ball." But "Polly Wolly Doodle" died and her sister "Clementine" sank for the third time beneath the foaming brine. The boys no longer go "Way down south to Centre street," not even to "Bingo Farm," and the air of the class-rooms seems thick with the spirit of "Say nothing but saw wood." It is true that a few lingering strains occasionally leak through the keyhole of Divinity hall, but they sound too much like the swan's song of college music. Yes, and there was once a glee club, but it went into a decline that speedily developed into a galloping consumption. What does it all mean? Wherefore this state of affairs? Is there no "balm of Gilead?"

We do not wish anyone to attempt the miraculous, but we have a firm belief in the possibility of a resurrection along this line, and that on a naturalistic basis. Any remedy is preferable to the present oppressive silence. My suggestion is simply this, whenever a class assembles, let some one feel it a duty in life to start a song, and then let him that

singeth, sing; let him who doth not sing, sing; let freshman, sophomore, junior and senior sing; who-soever will let him sing, whether he croaks as a frog or warbles as a bird. Further, when an attempt is made at the formation of a glee club, every singer should feel it a pleasure and privilege to assist. It is decidedly a disgrace to Queen's that for the last four years she has failed to have a glee club on the list of her associations. Sing, brethren, without further lining. Will some brother raise the tune, please?

REFLECTIONS OF A MIRROR.

I am a mirror of a reflective turn of mind and it has occurred to me that since I have a grievance my only hope for redress is through your columns. For I have been in attendance at Queen's University long enough to know that this is the Hub of the Universe and the COLLEGE JOURNAL the exponent thercof. After having been for six years the centre to which all naturally gravitated I find myself cast aside into a corner. True, the husky footsteps come and go as usual and I hear the hum of the everlasting chatter; but no longer do the many heads bend towards me eagerly soliciting my approval and rendering me homage. Day after day have I shone with delight in my distinguished position and verified the words, "If you take a smiling visage to the glass, you meet a smile." Not one face but grew brighter upon meeting mine; no one gave a dissatisfied glance; one by one they greeted me "good morning" and nodded "good-bye." Then would silence fall upon the great halls and darkness fill up the vacant corners. My reflections then were of the stars as they pierced the sky, or the pale moonlight as it transformed the empty gowns against the walls into weird images. It was then that Retrospect took possession of me, and although I could not reflect much, still the old faces, on which lingered "the light of a pleasant spirit," passed before me—the old faces gone forever from the familiar rooms, and the new ones pressing forward every year—the present and the past—till the sun sent a long, red message across the world and ushered in again the eternal round of the day. Then once more was I approached with eager earnestness, and bright eyes sought the approval never denied them by me. Alas! all that is past. Deposed, disgraced and ignominiously thrust aside without a word of thanks for the thousand services I have been so silently rendering all these years, I say to myself with wrath and bitterness of soul—Ingratitude, thy name is woman!

And I am convinced that my reflections ought to be continued.

THEOLOGICAL OPENING.

THAT interest in the progress of the Theological department of the University is not abating is evident from the very fair audience of both citizens and students that gathered to hear Dr. Watson's opening lecture of Nov. 2. This is very encouraging when we compare it with the two or three dozen people that we have sometimes seen meeting in a class room to hear the opening address.

Principal Grant presided, and after announcing the results of the matriculation and supplementary exams, and the names of the scholarship-winners (which we publish in another column), made a few remarks on the number of freshmen registered in the different Faculties for the current session. The number is, in Arts, 94; Medicine, 35; Theology, 15; Practical Science, 5; Extra-Mural, 20; total, 169. The Principal said that a quarter of a century ago this would have been considered a respectable total attendance in Queen's or Toronto University. If this year's class represents what is to be the average attendance in future years, Queen's must enlarge its class-rooms. Even as it is, Prof. Cappon has to use Convocation Hall as a class-room, and Prof. Dupuis the hall in the science building. What is needed is a separate building for the Faculty of Theology, with which might be combined committee rooms for the students, a room for refreshments, and a gymnasium. In that case, two or three rooms in the present building could be enlarged to accommodate the junior classes in Arts.

He then called on Dr. Watson to deliver his opening lecture, entitled :

SOME REMARKS ON BIBLICAL CRITICISM.

The function of a teacher of Moral Philosophy, in these days of progress and contention, is not very well defined, especially on this continent, and more particularly perhaps in this University. So far as Queen's is concerned, this is partly due to the remarkable expansion of her whole corporate life, an expansion of which I can speak with some authority, having followed and shared in it almost from the first. When I came here twenty-two years ago the subjects committed to my inexperienced hands were what was then called Logic, Metaphysics and Ethics, and I was expected to throw in as a sort of make-weight, such comparatively light and airy subjects as Rhetoric and Political Economy. We have changed all that. The Logic and Metaphysics have been transferred to Professor Dyde; the Rhetoric has been merged in the wide and varied domain of English Language and Literature, now one of the most important and delightful studies in the curriculum; the Political Economy has grown into what we call Political

Science, comprehending on the one hand a historical and systematic discussion of Society and the State, and on the other hand a full treatment of the principles underlying the industrial organization of the modern world, and more particularly of our own dominion; and the Ethics—well, there are ill-natured people who have asked: the Ethics where is it? I am not complaining of ill usage. The Ethics has not disappeared, though it is now called Moral Philosophy, and if any outer Barbarian imagines that the Professor of Moral Philosophy is able to lead the life of a lotus-eater, he had better consult one of the honour students in that department of thought. It is enough to say, that the greater division of labour in the staff of the University permits, and indeed demands, increased care and study on the part of every teacher, and not least in the teacher of Moral Philosophy.

However, I am not here to magnify my office. I am merely trying to explain why I appear before you to-night at the opening of the Divinity Hall. Two years ago I consented to superintend some of the studies of the Theological Alumni Association, and last session, by the kindness of our Chancellor, I gave a series of lectures on *Dante and Medieval Thought*, which are now dragging their slow length through the pages of our University magazine, the "Queen's Quarterly." It is not one of the specified duties connected with the chair of Moral Philosophy that its occupant should speak to Divinity students on any of the subjects which they are accustomed to study. It even used to be thought that the less he knew about Theology, or at least the less he said about it, the better for his own peace of mind. I confess that I do not share in that feeling. Nothing is said in the class of Moral Philosophy which it is not open to the whole world to hear, not excluding General Assemblies and other Ecclesiastical Conferences; and I hope nothing is said that does not tend to promote a healthy religion and an enlightened theology. The truth is, that the division between Arts and Theology, which from historical causes has become stereotyped in our Universities, is artificial and misleading. All men are, or ought to be, interested in the development of Theology, and the theologian who, in these days, when men are "swallowing formulas" with a good deal of avidity, is unfamiliar with the results of the best science, literary criticism and philosophy, is not likely to keep the confidence of the young and ardent generation which is soon to push us from our stools. The teacher of moral philosophy at any rate cannot avoid dealing with theology, in the large and liberal sense in which alone a University is justified in viewing it. Theology is the systematic statement of our best thoughts about the Eternal and the destiny of man; and as the aim of philosophy is to

present a full and rounded doctrine, satisfactory to the reflective intellect, of existence as a whole, it could only avoid Theology on the supposition that we can know nothing of the Eternal or of the real meaning of human life. Moral philosophy is no doubt sometimes interpreted in a way that excludes religion and Theology; it is also sometimes interpreted in a way that to my mind excludes morality, being identified with irrelevant investigations into the functions of nerve and brain, or enquiries into the development of the non-moral life of the lower animals; but, as understood in this University, it has to do with all that gives meaning to life, ennobling, beautifying and purifying it, and therefore in its higher range it leads up to, if it does not include, an enquiry into the meaning of religion. Now, it is of course impossible to give a philosophy of religion without devoting attention to that phase of religion which is revealed to us in the sacred writings, and especially to Christianity, which, as we believe, is the ultimate or absolute religion,—the religion which in principle has made a final synthesis and has grasped the true significance of the life of man. Hence, though I cannot pretend to that detailed knowledge of the results of Biblical Criticism which can only come from life-long devotion to one pursuit, I do not feel as if I were unduly presumptuous in saying a few words about a topic in which we have all an equal interest. Perhaps it is well that occasionally there should be heard in the sheltered retreat of our theological halls the voice of a layman who cannot be supposed to be influenced by professional or ecclesiastical bias. You will therefore pardon me if I take the opportunity of making a few desultory remarks upon what I conceive to be the true mental attitude of the biblical critic, who comes to his study without other preconception than the legitimate one of faith in the saving power of Christianity.

Perhaps I had better begin by saying a word about what it is at present the fashion to call "higher criticism." The term is unfortunate, and is apt to suggest a kind of aggressive Philistine self-complacency, trying to the feelings of ordinary humanity. I do not wonder that a plain man, whose religious feelings are strong, and are closely interwoven with the very words of our grand old English Bible, and who in all those great crises of life, in which the ordinary conventional supports give way, and he finds himself alone with the Eternal;—I do not wonder, I say, that such a man, who has found in the words of scripture inexpressible comfort and peace, should be shocked and outraged, when he is bluntly told by some convert to new ideas, fresh from the schools, that he can know nothing of the bible, until he has undergone the severe gymnastic of "higher criticism." His resent-

ment, I venture to say, is not only natural, but sound and healthy. Theology is not religion, nor is Biblical Criticism any substitute for that direct personal contact with the divine which religious minds of all ages have enjoyed, and most of all the inspired writers of our sacred books. The biblical critic has occasionally to be reminded that, like Carlyle's bailie he is "but a man after a," and that no amount of acquired knowledge about the mechanism of scripture will enable him to enter sympathetically into its spirit,—especially if his training has been in a cold and barren school of thought.

What, then, is Biblical Criticism of the spiritual, as distinguished from the mechanical type? To speak of the last first, we may say, roughly and generally, that investigations into the authorship of particular books and the date of their composition fall properly under the head of the "mechanism" of scripture. In a vast body of literature such as that contained in our Bible, there are of course writings of many kinds. We have, for example, historical documents, literary and constitutional; proverbs, biographies and autobiographies, and familiar letters on topics of special or general interest. Besides these, which are mainly in prose, there is a large body of poetry, including the prophetic books, which we might classify as epic, lyric and dramatic, though these terms are only approximately correct. Now every one knows that we must bring different canons of criticism to bear upon prose and poetry respectively, and that the utmost confusion may be produced by overlooking this very simple distinction. Hence, though it is not the function of Biblical Criticism, in its lower or mechanical sense, to interpret the meaning or spirit of the hooks with which it deals, it is its function to determine, as far as possible, by a careful sifting of evidence external and internal, whether a given production was meant by its author to be a plain statement of facts, or whether on the other hand it was written by one who lived habitually in that region of large and world-wide ideas, which is characteristic of the highest poetry. Even a criticism of the bible which resolutely confines itself to determining such questions as these may indirectly be of incalculable service to all who love their bible. But, on the other hand, the injudicious critic, by failing to see the limits and the comparative unimportance of what he is doing, may be partly responsible for much perturbation of mind that might perhaps have been avoided. In any case it is worth our while to ask what is the proper attitude of mind, which those who aim at doing justice to all sides of truth, without unduly exalting or depreciating any one, ought to cultivate. The question is one of wide and general interest, affecting all

branches of knowledge, and hence we shall perhaps get the best answer by considering it in the most comprehensive way.

One often hears it said that a certain branch of study is of a "practical" character, and those who make the remark are usually pointing as by a side-gesture at studies which are supposed to be "unpractical." Now, the contrast intended is undoubtedly real, though the temper which gives point to the distinction, as ordinarily drawn, does not seem to me to be sufficiently impersonal. Teachers of philosophy are so accustomed to have their study spoken of in this way, that the taunt of "unpractical" has lost its sting. "Philosophy hakes no bread," as Novalis says; nor, I may add, will it enable a man to "get on" in life, if by that is meant to become a millionaire, or be a successful candidate for the honours of city or province or dominion; nor, again, will it help a man to invent an electrical machine, or superintend a mine, or manage a cheese factory. For all these things belong to what may fairly be called the "mechanism" of human life. They have, indeed, to do with the means by which ideas are carried into effect, but the ideas with which they work are not themselves of the highest order. We can manage to live without being millionaires, mayors or members of parliament; men have even contrived to live noble and useful lives without electrical machines and telephones; but we cannot live at all, or at least we cannot live a life befitting the dignity of man, without some theory of life, express or implied. Therefore, if a study is to be called "practical," as it ought to be, because it is fitted to influence human action worthily, the most "practical" of all studies is philosophy, the least "practical" such mechanical arts as engineering, surveying and the rest. The truth, however, as I have ventured to hint, is that the whole contrast of studies as "practical" and "unpractical," is one of those rough-and-ready distinctions of which thinking men are very chary. To one who tries as far as possible to keep at the point of view which Plato had in his mind, when he spoke of the philosopher as the "spectator of all time, and of all existence," there is no branch of knowledge which can be called unimportant.

The mood in which we are apt to despise the intellectual pursuits to which others have devoted the whole energy of their lives is due to what might be called the parallax of pre-occupation. When, with a view to work as much as possible into the concrete, and to move about in it with a sure and habitual tread, one gives his attention to the physical sciences, he is sure to find himself gradually getting into the frame of mind in which all other studies come to seem relatively unimportant. And when, with a view to frame as complete a picture of

the universe as possible, he seeks to familiarize himself with the fascinating problems of Biology, as illuminated and idealized by the Darwinian conception of development, he may find the physical sciences gradually dwindling in their apparent importance, and at last surviving for him only as a remembrance of what once captured his interest and his energies. And it is the same, I think, when one turns his attention to the masterpieces of Literature, ancient or modern; after a time, longer or shorter according to training and natural bias, one begins to feel at home with his author, to see with his eyes and think with his mind, and to contemplate life from a Greek or Roman, a French or German point of view.

These desultory remarks may make plain what I mean to indicate, when I say that we may exercise biblical criticism of various kinds, according as our mental attitude varies. Take a simple example. There used to be a great deal of controversy about the opening chapters of Genesis. With the progress of the science of Geology, about the middle of this century, the cosmogony therein set forth, came to seem inadequate. How, the scientific man asked, can we admit that the world was created in six days, when the facts show that for six days we must substitute thousands and perhaps millions of years? And some here present may remember what a relief it was to simple pious people, when Hugh Miller suggested that the "days" were not meant to be read literally as "days" but as "periods" or "ages." Now, that is a particular instance of what I mean by a "mechanical" way of reading scripture. Hugh Miller was no doubt right as to his science, but he was entirely wrong in his biblical criticism. I think I have the best authority for saying that there is no warrant for maintaining that the "days" of Genesis were meant to be "ages." The writer did not mean "ages," but days of twenty-four hours. What follows? It does not follow that the world was created in six days, or indeed that it was "created" at all, in the abstract or artificial sense so long attached to the term. The language of Genesis in this connection is the language of poetry and emotion, and the truth of poetry, as I make bold to affirm, is higher than the truth of science, whatever Hugh Miller or his prosiac descendants may say to the contrary. It seems to me, then, that from the point of view of the inspired writer of Genesis, whoever he was, it was a matter of no importance whatever, whether the world was made in six days or in ten million years; but it was to him of supreme importance, that this great and glorious universe is not a dead machine, whirled blindly along with a purposeless and monotonous movement, but is the living vesture of the Eternal, and throbbing in every

fibre with his inexhaustible life. The poet in all ages has had a horror of "science, falsely so called"—I mean of a dead mechanical science, which fastens its short-sighted microscopic vision upon the mere body of the universe, and ignores the living Soul by which that body is shaped and animated.

What I mean to suggest, then, is, that Biblical Criticism can never be ultimately satisfactory, unless it follows the lead of ideas. The end of all literary criticism, I take it, is to remove the obstructions which prevent the mind of the reader and the mind of the author from coming into immediate contact. Every classical student knows to how much patient mechanical work he must submit before he can feel at home with a Greek or Roman author. Not to speak of the difficulties of a foreign tongue, he must by a slow and laborious process gradually "orient himself," as the Germans say, in the manners and customs of a given age, and in the habits of thought and mode of expression of a particular author; and even when he has done all this to the best of his ability, he may still feel that there is something wanting of that full and lucid vision which comes only to him who has learned to see with the eyes of a master. Now it is of course the same in the critical study of the sacred writers. Here we have not only the difficulty of getting to feel at home with a past more or less remote, but we have the very real difficulty of bringing our clear and logical Western intellect to follow the subtle links of thought and feeling along which a mind of the oriental type moves with ease, especially when that mind, as in the case of the prophetic writers, dwells almost habitually in the high region where time and space are dissolved in the vision of God. How is this difficulty to be overcome? To some extent, as I have already suggested, it is overcome without effort by every simple pious man, who trusts his intuitions, and knows the truth; for, there is this in common with all men, simple or learned, inspired or uninspired, that, being children of one Father, in the centre of their being they are of kin with one another. Hence it is that even the unlettered man, who has passed through some of those profound experiences which reveal the relative fitness of all finite aims, is entirely at home with the visions of an Isaiah, and will fasten instinctively upon the genuine sayings of our Lord, while the mechanical critic, in his slow and labored way, is still groping about for the truth, and not seldom seeking for it in a wrong direction. Yet it would be a very great mistake, especially for students of Divinity, to suppose that even the lower problems of Biblical Criticism are unimportant; and, as I may seem to have unduly depreciated them so far, I will ask your indulgence for a little longer, while I try to say a word in their favor.

We are all familiar more or less with the unfortunate and sometimes disastrous consequences of jumping too hastily to conclusions. In practical life a single error of this kind may cost a man his life. Now the same thing holds in things of the mind. To these who aspire to be teachers of others nothing is so disastrous as hasty, superficial and indolent views. I pray you to remember, that however infinitesimal any single man's direct influence may be, it may have infinite consequences both to himself and to others. And hence, in these days when we are all eager to have clear and definite conceptions about this marvellous world in which we live, and about our own marvellous nature and its relation to the divine, no pains can be too great which will enable us to be more worthy of the noble function of a teacher of others. Therefore, I take it for granted that all who hear me, and who aspire to the sacred office, are willing to put forth their best efforts to be worthy of their high vocation. Now, remember that the whole race is much wiser than any single man, and that by the natural progress of the race the men who not only feel but think—and these two things do not always go together—are convinced that the sacred books exhibit an ever-increasing measure of insight into the Divine mind. How are we to be sure of this? That is a very wide question, and one can only answer, summarily, that it is a conclusion certified by so many converging lines of thought that it is practically demonstrated. Assume then, that it is so, and obviously it is a duty, or as I should prefer to say, it is a privilege, to follow with careful steps the process by which scholars have been enabled to fix the historical perspective of Hebrew thought. Do not imagine for a moment that what in themselves are unimportant investigations into dates and ways of thought and peculiarities of style are really unimportant. All language is but a hint of ideas, and ideas cannot be apprehended without a transformation of one's own mind. Remember, also, that a sentence which, in the mouth of one person and divorced from its context, may appear insignificant, may be seen to have a profound meaning when uttered by another. "He that saveth his life shall lose it." The force of these words lies, not in themselves, but in the significance they receive as coming from One who had so abolished self that he became identical with the whole of humanity.

Hence, as I say, we must not despise even minute and apparently trivial enquiries into dates and authorship, so long as these are guided by an earnest desire to realize with vividness and clearness from what manner of man and what manner of age a given literary product proceeded. We should in this matter learn from the example of men whom the world has agreed to call men of "genius." I

'know of no writer of the first rank, who was not scrupulous in regard to all particulars of fact which bore upon the work he had in hand. We, who have to follow a slower and more labored method, must not claim exemption from a toil which the giants of our race gladly undertook. The best way to honor the calling which we have elected to follow is to take infinite pains to equip ourselves worthily for it. The men, as I have observed, who in the region of Theology are most humble and most sane, are those who have spared no pains to make themselves familiar with the results of the best modern thought; and it would be a poor tribute to the spirit of the Alma Mater, to which we are all so proud to belong, that its divinity students took refuge from honest labour, and even from a saving degree of mental unrest, under the plea that recent criticism disturbs the simple faith of the past. That it disturbs the simple faith of the past may be true, but it cannot disturb the eternal verities on which the universe is founded.

SPORTS.

ONTARIO RUGBY CHAMPIONSHIP FOR '94.

HAMILTON VS. QUEEN'S IN KINGSTON.

FOR the second time in our history we have met Hamilton in the finals. In 1890 Hamilton won by a narrow margin; but if the score made in our game here last Saturday is any indication, Hamilton this year, while having the best team they ever had, is still too weak for Queen's. The score in Queen's favor was 19 to 10. We have still the match in Hamilton to play, but it is hoped that with good weather the majority of 9 points will be added to, rather than diminished. The game was looked forward to with interest by football enthusiasts all over the country. Hamilton was known to be strong, for was not theirs an unbroken record of victory! Toronto University, in a practice match, Toronto city and Osgoode Hall, in two championship matches each, had fallen before them, and the cry was "On to Queen's and the championship!"

But Queen's real strength had never been tested. Two practice matches were all the champions had played during the season, and it was thought that in their handicapped condition Queen's would fall an easy prey to Hamilton. Results have shown otherwise.

Of the match itself little can be said. The ground was too wet for effective work by either side, and on this account the game was almost entirely played by the forwards. From a spectator's point of view the match was not first-class, but was acknowledged to be good under the conditions.

For the first twenty minutes the ball was kept in Queen's territory, and the friends of the champions

looked anxious. But we were never in danger, and at the end of that time Hamilton's onslaught proved useless against the efforts of our grand defence. When we changed our tactics from defensive to offensive we charged down the field, and by a series of rushes secured our first touch-down; then we knew our team was the stronger, and for this match at least the championship was safe. For some time after the ball was chased up and down the field with the advantage on neither side. At length Hamilton secured a penalty within our twenty-five, which Harvey by a well-judged kick converted into a goal. The score was now equal, and but a few minutes remained of the first half. In this time, however, Queen's secured another touch, but failed to kick the goal, making the score 8 to 4 in our favor.

The second half began well for Queen's. From the kick-off the ball was rushed down field, over Hamilton's goal line, and a touch secured in forty seconds. In the resulting kick a goal was scored. It was a pretty sight to witness the effect on the onlookers at this juncture. The 1500 spectators went wild with excitement, handkerchiefs were waved, and the "Gaelic slogan" of Queen's resounded through the air. Now Hamilton are on their mettle. After hard work two rouges and a touch are secured. Score, 10 to 14 in our favor and just 20 minutes to play. But Queen's grand condition tells, and from this to the end of the game the question with Hamilton is how to keep down the score. We again scored a rouge, and just a few minutes from the end a touchdown, making the total score 19 to 10 in our favor.

Speaking generally the teams were evenly matched, although on a good day Queen's running would likely win the match with a higher score. Our back division is up to its old form. Wilson at back maintained his reputation as the best man in the position in Canada. Our halves, Curtis, McRae and Farrel, were faultless, while Fox at quarter has improved somewhat since last year and is almost perfect. Our scrimmage handled Hamilton well, and it is probably to this fact our victory is to a great extent due. On the wings the teams were about equal. Ross and Marshall, the two best inside wing men playing to-day, were pitted against each other, and as a result neither did much. Behind the line Hamilton is not so reliable as Queen's; still with plenty time their backs kick well, but their running is never brought into requisition. The match was not the best exposition our team has given, but we hope they may do equally well in Hamilton.

HAMILTON VS. QUEEN'S IN HAMILTON.

The battles are over, and the championship for the second time comes to Queen's. Our hopes of Nov. 3rd were more than realized on the 10th, when

the "Tigers" of the "Amhitious City" on their own grounds fell before the rushes of Queen's. The victory was a signal one. The score was 14 to 2, which proved beyond doubt that the better team won. The score is rather a heavy one, and shows the marked superiority of Queen's. Mayor Stewart and the Hamilton people generally extended every courtesy to our boys, and we came away with kindly recollections of the "Tigers'" lair.

QUEEN'S 11. VS. LONDON.

This was the final match for the Intermediate championship, and was played in Hamilton. We had little expectations of winning, and were even surprised that the score was not greater than 12 to 1. London won, and they deserve it. Their scrimage is a grand one, and pitted against one so light as ours their victory was easy. On the wings we were as good, and behind the line we were as good, but our scrummage was too light. Our trio worked well, but they were pitted against fearful odds. The match was played in the snow, and of course the work done on that account was not as brilliant as might be expected. We are not ashamed of the work done by the second team, and on this account our hopes are strong for next year's first.

HAMILTON'S GRACEFUL ACKNOWLEDGMENT.

No more significant item was there on last Saturday's Hamilton programme than the presentation by the Hamilton team of their colors to the champions. Just before the departure of the team Mayor Stewart in a manly and courteous spirit acknowledged that the best team had won and congratulated them on their victory. To shew their sincerity, amid ringing cheers from both sides, he handed their colors to Mayor Herald, who made a suitable reply in behalf of the boys.

OFF SIDES.

Queen's wins the Ontario championship for the second time.

Ottawa University, our old rivals, will meet us for the Dominion championship in Toronto on the 17th.

"The girl grads. of Queen's, who were in Hamilton on Saturday, treated us like brothers. We did not object."—The boys.

If there has been any doubt in Hamilton's mind regarding the victory we won in the "dark" last year, surely this year's experience should give them "light."

The most original heading for an account of a football match was that of one of our locals:—"The 'Tigers' worsted in their own jungle."

Marshall to Ross in Kingston—"I won't play with you any more. I don't like you any more. You will be sorry when you see me playing in our own back yard."

"Hamilton will quite likely wipe out the majority which Queen's has secured, and then will meet Ottawa College here on the 17th for the Dominion championship."—*The Empire*.

And now because Toronto University is winning from all the broken-down clubs in Toronto, the *Empire* concludes they have the strongest team in Ontario. We believe that this opinion is on a par with the one quoted above.

GOLLEGE NEWS.

A. M. S.

THE meetings of this Society have been well attended since the beginning of the Session, and it is especially gratifying to note the large number of first year men who avail themselves of the advantages of the Society.

On the evening of the 3rd inst., Vice-Pres. Ross occupied the chair and in common with other gory foot-ballers, members of the first team, received an ovation as he entered the room. This spirit of jubilation assumed permanent form in a motion passed by the Society, expressing high appreciation of the manner in which the Football Team had upheld the honour of their Alma Mater in the struggle with Hamilton during the afternoon.

The resignation of J. A. McInnis ('95) as Secretary was accepted and C. L. Begg ('95) was appointed to the position for the remainder of the term.

J. W. McIntosh, M.A., read a list of members of the class of '98 and gave notice that he would move at next meeting that these be received as members of the Society.

R. Burton gave notice of motion *re* arrangement for inter-year and inter-faculty debates.

At the inceting on Nov. 10th H. R. Grant was chosen to act as chairman and filled the position well. The boys were again jubilant, for probability had now become certainty and the Ontario Championship for '94 was fast within our grasp. A unanimous motion of appreciation was again passed, and a congratulatory telegram was despatched to Captain Curtis, who has so ably guided our Football interests during the whole campaign.

The members of '98, mentioned above, were received into the Society by unanimous vote.

J. C. Brown, B.A., gave notice that at the next meeting he would move for the appointment of a new Critic.

A matter of great importance was then introduced by C. G. Young, B.A. It came in the shape of information from our esteemed Principal to the effect that Mr. David Christie Murray, known throughout the English-speaking world as a novelist of high rank, could be secured for a Lecture in the Univer-

sity on the evening of Friday, Nov. 23rd. The Society decided to embrace the opportunity of giving its members and the Kingston public what promises to be an exceptional treat and appointed a Committee to make all arrangements for the Lecture on the above date. Mr. Murray is at present lecturing in Boston and is receiving the highest encomiums from the critical press of that city.

ARTS SOCIETY.

A meeting of the Arts Society was held at 5 p.m. on Monday, for the purpose of amending some of the clauses in the constitution of the "Concursus." The first question discussed was the fixing of the number for the quorum of the grand jury, and clause 19 was made to read, "That the officers of the 'Concursus,' with the exception of the Chief Justice, hereafter constitute the grand jury, eight of whom shall form a quorum." Formerly only students in Arts could be brought as witnesses before the "Concursus," and as this restriction often hampered the counsel, for both the prosecution and the defence, it was decided to allow any student, registered in any faculty of the University, to testify in court.

YEAR MEETINGS.

'94.

On Thursday evening, Nov. 8th, the class of '94 held its first meeting of the session. Although the "Concursus" was in session at the same time, a large number of the members were present, and all agreed that it was quite refreshing to see so many of the "old familiar faces" together again.

The first business before the meeting was the appointment of necessary permanent officers, and J. C. Brown, B.A., was chosen as president, and J. Johnston as historian. These two in future are to keep track of the whereabouts of the members and serve as a committee of general reference. R. C. Redmond was re-appointed to act as recording secretary as long as the year continued to hold regular meetings.

A committee was appointed to have the names printed on the "Year photo," and have it placed in the reading room.

The meeting then discussed at some length a proposition to establish a literary and scientific society, where papers on various subjects could be read and freely discussed. Such a society would give the students an opportunity to do some independent thinking, and allow a freer and fuller expression of their opinions than is possible in the regular classes. The meeting decided in favor of the proposition, and a committee was appointed to try to start such a society as soon as possible.

'95.

Ninety-five held its regular meeting on Thursday evening, Nov. 1st. The President occupied the chair. A committee was appointed to make arrangements for the class photograph. The intention is to have this very important matter attended to during the present term. It was also moved that the President of the Arts Society be requested to call a meeting of the Society at an early date to consider certain proposed changes in the constitution of the Concursus.

A special meeting was held after the Alma Mater meeting on Saturday evening, Nov. 10th. The business was the appointing of a representative to the Trinity College Dinner on the 13th inst. The choice fell upon Mr. C. L. Begg.

'97.

A business meeting of the class of '97 was held on Wednesday, 7th inst. A committee composed of Messrs. Smart, Harris and Smith were appointed to organize a team to take part in the inter-year football games. Another committee of members from the Executive was appointed to arrange the programmes for succeeding meetings. It was decided to hold the next meeting on Thursday, 15th inst., when the first programme of the term will be presented.

'98.

A special meeting of '98 was held on Monday evening for the purpose of receiving the report of the committee appointed to draft a constitution for the year. The committee brought in their report and after a short discussion the constitution was adopted clause by clause. The meeting was addressed by Mr. R. Laird, M.A., who pointed out that the class owed its heartiest support to the COLLEGE JOURNAL. The next meeting will be held on Monday, the 26th, when a very interesting programme will be presented.

Y. M. C. A.

The Y. M. C. A. opened under the most favorable auspices, on the first Friday of the session, with a very large attendance. This certainly speaks well for the quiet work that was done by the executive during the few days preceding. The chair was taken by the President, J. H. Turnbull, who gave an address of welcome to the new-comers. Others followed in the same strain, and we are sure that all strangers could not but feel that in the Y. M. C. A. at least, they would find something homelike.

The meeting of the second week was led by W. H. Cram, but Mr. Goforth, lately returned from China, was introduced, and Mr. Cram's paper was not read. Mr. Goforth is a visitor in whom we take a great interest, as he is a fellow-worker with our own missionary, Dr. Smith, and we are glad to hear him,

but otherwise we would prefer to have our programme carried out, and the meetings kept students' meetings.

On Friday, October 19th, Prof. Dyde addressed the meeting on the subject, "Christ and His times." It does not often fall to our lot to hear an address so suggestive of lines of thought and study as was Prof. Dyde's. It was thoroughly enjoyed by all and if he ever favours us again we anticipate for him an unusually large and attentive audience. We have space only for the barest outline. There are two prevailing views of Christ: (1) "That He was in contradiction to His times." This emphasizes His Divinity at the cost of His humanity. (2) "That He was the representative or natural product of His times." This emphasizes His humanity at the cost of His Divinity. A higher view is one that, recognizing the truth in each of these, transcends them by showing the identity of the "Divine" and "human" in the life of Christ. Facts reconciling these opposing views were brought forward in a discussion of Christ's relation to the Sadducees, Pharisees and Essenes of His time.

The meeting of the following week was led by J. H. McVicar. The subject was, "An open letter." After a thoughtful address by Mr. McVicar, the usual discussion took place.

The subject for Nov. 2nd was "True Manliness." The leader, Mr. N. M. Leckie, made a few practical and suggestive remarks, and a spirited interchange of opinions by various members followed. Altogether the meeting was very enjoyable and beneficial. The following are one or two of the points emphasized by the leader. In Jesus Christ we find the one true man, and from His life we can draw an ideal of what a true man should be. To attain the best of which he is capable man must be brought into contact with the Almighty. In closing he mentioned courtesy, perseverance, modesty, ambition, reverence and self-reliance as among the marks of the true man.

In spite of the excursion to Toronto and Hamilton, the English room was well filled on 9th Nov. Mr. J. S. Watson led on the subject, "Self-surrender." Self-surrender is one of the marks of a true man. Selfishness and self-surrender are opposite principles, and one begins to live only when the other begins to die. Unselfishness is a noble, elevating principle, of which Christ is the great example, and Christianity is led by the presence of this principle to class all men as brothers. The requirements of this principle are not satisfied by one act, but demand a life work, and the more perfectly we live up to the requirements of this principle the more nearly do we come to finding the true life. Selfish aims and narrow ideals are directly opposed to the development and enjoyment of the true life,

and the man who sacrifices in any sphere the higher to the lower is in reality grasping the temporary and losing sight of the eternal.

The singing, during the Session, has been very good, but improvement can be made.

Y. W. C. A.

It is a question if ever in the life of the College Y.W.C.A. there has been such a thorough wholesale attendance of first year girls. Not only do they encourage the seniors by their presence, but those who are able assist heartily in the refreshing little hour of the week. The programme, made from a variety of subjects that cannot fail to interest all, includes a talk each month on the most important mission fields of the world. In view of the approaching convention of Belleville the Association has elected as delegates Miss L. White (President), Miss Mills (Vice-President), and Miss Odell. The report of these three will form a pleasant and instructive part of future meetings.

Q. U. M. A.

The first meeting of the Missionary Association was held on Saturday, 10th inst. The treasurer reported liabilities as being about \$300 above assets, thus shewing the need for every member to seek for contributions. Eight delegates, A. C. Bryan, R. Herbison, R. W. Geddes, D. McG. Gandier, K. J. Macdonald, F. E. Pitts, R. J. Hutcheon and J. D. Stewart, were appointed to represent the Association at the annual convention of the Intercollegiate Missionary Alliance, which is to be held at Albert College, Belleville, at the end of next week.

A letter from our foreign missionary, Rev. J. F. Smith, M.D., was read announcing the safe arrival in Ontario of himself and family, and telling of his little girl's death on the eve of their departure from Japan. The corresponding secretary was instructed to convey to Dr. Smith the sympathy of the Association, and the meeting then adjourned.

A class to study the history of Missions has been organized, and is to meet every Sunday at 4 p.m. It is hoped that this will help to develop an intelligent interest in missions and be more profitable than occasional papers on subjects chosen at random. The text-book to be used is Smith's History of Christian Missions, and the course of study suggested by the volunteer movement will probably be followed.

EXAMINATIONS IN THEOLOGY AND MEDICINE.

The following are the results of the matriculation examinations in Theology and Medicine and supplementary examinations in Theology:

Theology Matriculation.—D. McG. Gandier, B.A., G. E. Dyde, B.A., J. H. Turnbull, M. H. Wilson, George Rose, J. McKinnon, B.A., and F. E. Pitts (equal), A. Rannie, J. W. C. Bennett and H. A. Hunter, B.A. (equal), J. L. Millar.

SUPPLEMENTARY EXAMINATIONS.

N. T. Exegesis.—C. G. Young, B.A., James D. Stewart, M.A.

O. T. Exegesis.—C. G. Young, B.A.

Divinity.—('92-'93), W. W. Peck, M.A.

Junior Hebrew.—('92-'93), E. C. Currie; ('93-'94), R. J. Hutcheson, M.A.

B. D. Examination in Church History.—A. C. Bryan, B.A.

MATRICULATION SCHOLARSHIPS IN THEOLOGY.
David Strather Dow, D. McG. Gandier, B.A.
Dominion.—G. E. Dyde, B.A.
Buchan, No. 1.—J. H. Turnbull,
Buchan, No. 2.—M. H. Wilson.
Buchan, No. 3.—G. W. Rose.
McIntyre.—Divided between J. McKinnon, B.A., and F. E. Pitts.

MEDICAL MATRICULATION.

The following results have been posted:—

Passed in Latin—Corrigan, D., McConville, A. P., McCambridge, C. J., Tripp, J. H., Hanley, R.

French—Corrigan, McCambridge, Hanley, McConville.

English—Hanley, McCambridge, McConville, Corrigan, Harold, J.

Mathematics—Tripp and Harold (equal), Corrigan, McCambridge, Hanley, McConville, Kelly, W.G.

Physics—Tripp, Harold.

The M. C. Cameron Scholarship in Gaelic was won by M. A. McKinnon, of Lake Ainslie, C.B.

The St. Andrew's Church, Renfrew, Scholarship was awarded to C. D. Campbell, Dunvegan.

ADDITIONS TO THE LIBRARY.

The majority of the students do not make the use they might of the University Library. Few of us after we leave the University will have access to such a library and we have now a good opportunity to acquaint ourselves, to some extent at least, with its contents and improvements. It has been the custom of the Library Board for the last five or six years to place annually on the shelves from six to eight hundred volumes; but this year owing to large donations the total number added will be in the neighborhood of eleven hundred volumes. For the information of those interested we publish the names of some of the more important additions.

A very valuable collection was received last spring from the library of the late Mr. Robert Bell, of Carleton Place. An interesting account of the collection is given by Prof. Shortt in the July number of the *Quarterly*. It is composed of official government publications of early date, files of the *Daily Globe* newspaper and *Montreal Witness* from about 1851, sets of the *Canadian Journal* and others. The pamphlets of the collection are of unusual value and make the Queen's collection of early Ontario pamphlets the best found.

Some very valuable and important works were received in the department of Early Canadian History. Some of the most noteworthy are:—A collection of manuscripts, memoirs, etc., of New France, 4 vols., and the judgments of the "Sovereign Council," 6 vols., both works compiled and presented by the Quebec government.

General History of Commerce in America, 2 vols., printed in Amsterdam in 1783.

A very important collection of maps and charts of the Lower St. Lawrence and the Gulf Coasts for 1750-51.

A reprint of the first history of Canada by Lescarbot, the original of which was printed in Paris in 1612, and likewise the second extant history of Canada by Theodat, Paris, 1636.

Another very rare and important volume is the "Historical Memoir," published by Louis XV, containing all the papers and correspondence relating to the surrender of Canada to England.

From the Treadwell estate were received several rare old volumes, one of which is the Journal of the first session of the first Senate of the United States, and another is a record of the "Acts" of the first Congress; both volumes were printed in 1789.

In the department of Modern Languages large additions were made but only a few of the larger sets can be mentioned:—Memoirs and Letters of Madame de Maintenon, 14 vol.; Memoirs of Saint Simon, 13 vols.; Memoirs of Mirabeau, 12 vols.; Daudet, 19 vols.; Heyse, 24 vols.; Balzac, 28 vols.; Ganter, 34 vols.; Mine de Staél, 17 vols.

Seventy-two volumes of the "Annual Register" were secured, thus making the set complete from 1758 to the present time.

DIVINITY HALL.

On November 1st the little bells tinkled and the shepherd's chosen flock was gathered one by one to himself. As they passed through the doorway they seemed a motley but withal a goodly crowd. Some have more hair than last year while others have less, but on the whole the crop has been good. The new men resemble the Sons of Anak in more ways than one, yet they bow with all deference before the throne of King George and swear—by his name.

We see no marked deterioration in those who are over us in the faith but we were grieved the other day to hear the Professor of O. T. Exegesis declare that lamb's tails in the East sometimes weigh as much as fifty pounds. Someone whistled but not a pound would be taken off. The boys take it as an evidence of a moral decline.

We were pleased to hear that His Grace the Archbishop was called upon to supply for Rev. W. T. Herridge last summer. It is reported that on

one occasion when he climbed to a chimney top of oratory the walls of Zion fell. At any rate the church has undergone repairs.

As a cyclone of excitement was passing over the United States in connection with elections, Divinity Hall was visited by a gale of much the same nature. Perhaps never in the history of the Hall have the annual elections been characterized by more bribery, wire-pulling and efforts at intimidation. It was well known that J. A. Leitch, B.A., a man of integrity and sobriety, was an aspirant for the Archibishopric but some opponents of the Jacobine party sought to offset the election. The contest waxed fierce. Much betting was indulged in, until a distinguished and portly divine bet his socks. This was the climax; no one wanted the socks. Amidst a general uproar the results were published:

ARCHBISHOP—James Leitch, B.A.

BISHOP—E. C. Currie.

PATRIARCHS—M. H. Wilson and R. J. Hutcheon, M.A.

Prolonged cheers greeted these results.

A football team has been duly organized and awaits a foe.

In addition to his regular lectures the Principal is giving us two hours a week on Church History. We cannot be too grateful to the Principal for taking on himself this extra burden and for the admirable set of lectures he is giving.

MEDICAL NOTES.

After seventeen years' absence W. H. Irvine, B.A., has returned to his first and only love, the Medical College. Since his former classmates are absent, we welcome him to the shrine of *Æsculapius*.

Messrs. Murray and Metcalfe have been appointed Demonstrators, and Douglas, Neish, Mylks and Ross Prosector for this session.

The usage of American "game" phrases is evidently contagious when even the Professor of Physiology was heard to tell a student "Slide, Kelly, slide."

The court was in session on Tuesday and passed judgment on four offenders. The intervals were enlivened by solos and violin music. Our crier is unique and the experts are unsurpassed for speed and thoroughness in examination.

The following is the result of the *Æsculapian* elections:

PRESIDENT—A. McEwen.

VICE-PRESIDENT—H. Murray.

SECRETARY—A. J. Ames.

ASSISTANT SECRETARY—J. Boyle.

TREASURER—A. A. Metcalfe.

COMMITTEE—Messrs. Lyle, Greer, Bute.

Dr. Wood finished his course of lectures last week on analytical chemistry. While the course was short, the Doctor left no important work uncovered.

Bannister (9.30 a.m., as he takes a header through the class-room at the rate of 20 miles an hour), "Here!"

Philip Bell, '98—Please, Mr. Principal, I didn't blow out the gas, so I didn't.

Prof. (calling the Junior names), Mr. Mooley.

The Freshman class are deep in the mysteries of anatomy, and several have made new and important discoveries. Bell will be a name handed down in medical history by the discovery of a new carpal bone whereby the old rule of committing to memory the names of the carpal bones will be completely upset.

Attorney Kyle—Do you consider yourself a medical student or a spy?

P. B. (pitifully)—I don't know, sir.

SCIENCE HALL NOTES.

Last week the long-expected shipment of chemical apparatus arrived from Germany and the dearth of beakers and evaporating dishes is at an end.

One of the new-comers is the agate mortar which will modify the labor in the tedious operation of grinding quantities of ore.

The chemical laboratories are well filled, all the places being occupied.

The old "Ladies' Room" has been converted into a cosy little laboratory for Geological and Petrographical work under the direction of Prof. Miller.

The class in Jr. Practical Chemistry has been started under the able management of T. L. Walker, M.A.

The class in Surveying has begun and Prof. Mason is introducing his students to the mysteries of the Theodolite. We hear it rumored that a Freshman applied to have his photo taken when he saw this instrument.

The Crosby collection of minerals has found a place on the shelves of the new Geological laboratory.

The collection of fossils sent to Queen's from the Canadian exhibit at the World's Fair is down stairs waiting time and space for unpacking.

Among the apparatus from Germany is a delicate balance of the make of Sartorius of Goettingen. It is a beautiful piece of mechanism and is for the Directors' private use.

T. L. Walker, M.A., '90, after spending the summer at Leipsic, Germany, has resumed his duties in the chemical department of the Science Hall.

COLLEGE NOTES.

Geo. Dyde, B.A., '89, and Hugh Hunter, B.A., '92, are with us again and have become Theologues.

Some of the ladies have secured lockers. Co-education "ain a-movering along."

We hailed with delight on Monday last the stirring figure of "Dramatic" Dean. Just too late for football!

Many of the boys are again taking advantage of the Y.M.C.A. gymnasium, and classes have been formed for 4.30 p.m. on Mondays and Wednesdays.

The electric bells again caught the "football fever" on Monday last and were considerably "off their bascs."

All who saw Queen's formation at the Cobourg lunch-counter gave up all fear of Hamilton's wings doing much damage.

Efforts are being made to resurrect the "Banjo Club." Why shouldn't they practise at the A.M.S. some night?

Students who propose entering on honour courses might do well to peruse carefully the editorial on them in this number. Many mistakes have been made in this regard, and more may be avoided.

The secretary of the Hockey Club has received a communication from the officers of the McGill College Club asking for co-operation in the formation of an Inter-Collegiate League this season.

We observe with pleasure the smiling countenance of Jas. Rollins (Theology, '94,) behind the railing in the Library. He is becoming quite popular as Assistant Librarian and P. M. G.

The excursion to Hamilton was one of the best we have ever had. Financially it has proved unusually successful, and the boys never had a jollier time. However they fared far from sumptuously at the Royal (?) Hotel in Hamilton.

E. C. Gallup, '92, W. M. Fee, '93, A. E. Knapp, '93, C. D. Campbell, '93, D. W. Best, '93, and T. Townsend, '93, after many uncertain wanderings, are again reposing in the bosom of their Alma Mater.

The Reading Room has assumed its old time aspect. The usual dailies are in their places and there seems to be a good number of magazines. We observe with pleasure the *Mac-Talla*, a Gaelic contemporary from Sydney, C.B. It and the Gaelic song of a recent Saturday night suggest a revival of the "language of Paradise" in the College.

The Concursus Iniquitatis et Virtutis held its first sitting last week, when two rash and unsophisticated aspirants to notoriety were solemnly reminded that the way of the fresh transgressor is hard. S. Woods, the crier, gave one of the best cries we have

heard for many a year. We hope to hear it soon again.

Murmurs are heard among the lady students because of the absence of the *Mail* from the reading room. This is one of the results of the demise of the much lamented Levana, there being now no authorized body to attend to such affairs, and no treasury from which to draw the necessary funds

The students are again under obligation to some of the city churches for receptions tendered them. Sydenham street and St. Andrew's have done their best to make the class of '98, together with the older students, feel thoroughly at home in the city. May it ever be thus! We understand that some of the Divinities made use of long experience at tea-meetings to get in neat replies.

Alas! for the Levana! In vain a few energetic and loyal hearts remained on Wednesday in the futile hope of rekindling the cold ashes of her former greatness. The president gave up the keys of office, but profound mystery shrouds the remainder of that solemn meeting. Has the social element to be totally thrust aside for the studious? Give the Levana one more chance and justify the appeal of our correspondent "Maria."

Some ingenuous budding youth has been trying to play "smart" in the reading room. One of the curators recently drew our attention to one of the placards of rules and regulations that had been completely defaced by lead-pencil scrawls, while the word "obsolete" was scribbled over it in various places. It is time that such ungentlemanly conduct was *obsolete*. Will it be necessary to appoint a detective again?

A college exchange, in describing the experiences of a holiday spent in visiting a Fair, tells how solicitous the Seniors were lest the Freshmen should get under the feet of the live stock, and how they were almost driven to distraction when they found that fourteen Freshmen had spent the entire afternoon in a vain endeavor to measure the circumference of a squash. We must protest against the apathy and indifference of our own Seniors and our Concursus. The Freshmen are continually in danger of falling down cellar, being run over by street cars, getting lost on the way home from Receptions, dislocating their jaws staring through the portals of Divinity Hall, and of being decoyed into the angelic regions of the "Great Unknown." What is our consternation when we hear of six of them under the superintendence of Alfie trying to lift a football! What our dismay when we see the haggard looks that unerringly betoken a too susceptible heart fading into moonshine 'neath the sparkle of a Freshette's eyes! Verily the Seniors should in solemn conclave devise a speedy remedy.

PERSONALS.

W. G. Irving, B.A., left for his home at Riverside, Cal., at the end of October.

Miss Russell, B.A., '94, is enjoying a winter's rest at her home in Arnprior.

A. H. Beaton, B.A., '93, is at his home in Orillia, Ont.

J. S. Shortt, B.A., '94, spent the summer near Calgary, Alberta, and remains there for the winter.

Miss A. Smith, B.A., and Miss McLean, '96, are at the School of Pedagogy.

Jack McLennan, '93, is taking a course at the Dental School, Toronto.

Rev. Jas. Walker, B.A., '94, has returned to his home in Scotland.

Rev. Alex. McAulay, B.A., '83, on Nov. 6th became pastor of the Presbyterian Church of Pickering, Ont.

Rev. R. C. H. Sinclair, B.A., '88, has become pastor of the congregation of Port Elmsley and Oliver's Ferry.

John A. Claxton, B.A., and valedictorian of last spring's graduating class in theology, is settled in Boissevain, Manitoba.

Rev. A. Fitzpatrick, B.A., '89, has returned from California and has been called to the pastoral charge of Shediac, N.B.

J. H. Mills, M.A., '89, has been appointed to the position of head master of the Athens High School. Congratulations, Jack.

T. S. Scott, B.A., '94, spent the summer on a survey and expects to return at Xmas to take the new course in Civil Engineering.

D. O. McArthur, Theol., '94, is faithfully looking after the religious interests of the Presbyterians of Melrose and Shannonville.

During the Y.P.S.C.E. convention, recently held in the city, we noticed around the Halls: Rev. John Sharp, M.A., Rev. S. S. Burns, B.A., C. F. Hamilton, M.A., and Rev. E. Thomas.

Rev. J. A. Sinclair, M.A., Spencerville, paid a flying visit to the city on Friday, Oct. 26th. We are always glad to see the smiling countenance of our former P. M. G.

The Rev. Ephraim Florence was inducted into the pastoral charge of White Lake on Oct. 16th. O! Ephraim, my son Ephraim, sorely do we miss thee!

Charlie Daly, B.A., has found his way to the extreme west of Ontario, and has under his care the congregation of Oil Springs. We miss Charlie's melodious voice.

John McC. Kellock, M.A., after his arduous labors of last winter at Montreal Presbyterian College, is enjoying a well earned rest at his home in Richmond, Que.

The famous "Scrapper" Gray, of '94's football team, took a prominent part in the programme at a recent reception in the Presbyterian Church, Brampton, Ont.

W. F. "Concursus" Watson, '96, was in the College last week. He is schoolmaster at Verona. We noticed that Matt. Wilson kept out of the way when he was around.

A. D. Menzies (Theology, '95) will not return this session, but will remain at Mission City, B.C. He has already sent in his dollar for the JOURNAL. Go thou and do likewise!

W. D. Wilkie, B.A., Theol. '94, finds an outlet for his energy in directing the spiritual growth of the people of Eramosa. Our fond memories impel us to hope that he occasionally favors them with 'Lasca.

"G. B. VanBlaricom has been promoted to the editorship of the Galt *Daily Recorder*."—*Daily Whig*, Oct. 17th. Many of our boys have fond recollections of "Oily's" first journalistic aspirations. May he ever *shine* as in his College days. Our best wishes follow him.

We have heard with deep regret of the death of the father of A. J. McMullen, B.A. He was thrown from a carriage during the last week of September and received injuries which proved fatal. We can assure our classmate of our sincere sympathy for him in his severe loss.

G. F. McDonell, M.A., C. F. Hamilton, M.A., J. H. Mills, M.A., J. S. Rowlands, '93, and "Sporty" McNab, '93, were among the Queen's supporters at the match of Nov. 3. "Sporty" was received with open arms by the boys the previous afternoon. He still retains his dignified manner and learned air.

"Hugh R. Grant, on leaving the Presbyterian Mission at Sharbot Lake, of which he has had charge this summer, to resume his work at Queen's, was presented by his congregation with a highly commendatory address and an umbrella in token of the high appreciation in which he was held by those among whom he has been laboring."—*Daily Whig*.

A. D. McKinnon, B.A., spent the summer in the mountains of British Columbia. While there the rain descended and the floods came upon him. Here are his own words: "On waking one morning in a house where I spent the night, I found 2½ feet of water on the floor. I stood on the bed to dress, rolled up my pants and waded to the dining room, where I took breakfast, sitting on one chair while my feet rested on a second."

DE NOBIS NOBILIBUS.

COURT crier: "Your honor, Toshi Ikehara says that he can pull the pig-tail off any Chinaman that ever lived." Junior Judge: "Fine him five cents."

Fond Freshman to his Jemima:

"If you love me, darling, tell me with your eyes,
but to his indulgent Mama he saith,
"If you love me, darling, tell me with your voice."

Prof. to Hon. Philosophy class: "Some men have even accused Hegel of saying that he was God."

(Five minutes later outside). "I have heard men say that he was the devil."—W. P.—k.

J. R. C.—n at A.M.S.: "What will it cost me to go into the lecture?" Voice: "That depends on how many you bring."

Chorus of boys at the "Royal," Hamilton, led by Raside:

"How slow he is,
How slow he is,
No one can tell
How slow he is."
"Sis boom yah! sis boom yah!
Waiter, waiter, Rah! Rah! Rah!"

Learned counsel for defence: "Gentlemen of the jury, witnesses have said that the accused went to the front. We admit it did go to the front. Waugh !!!"

Prof. Mowat—"Mr. X, what nouns are masculine only?" Mr. X. (thinking of rules)—"Names that are applicable only to females." Prof. convulsed with laughter.

Jingles R-y-s-n (coming home from A.M.S.): "Watch me pulverize those two dogs that are trespassing on the new campus." But the canine offenders headed not the volley of stones, and next morning's light revealed two lusty tufts of weeds.

Medical crier: "Sweet Marie went up a tree, and Jimmie G-b-n after her."

Prof. in Senior English, borrowing book from lady student: "Can any one tell me the page of the selection in this book?"

Librarian R-l-s (promptly): "Page 68, Professor." —Confusion.

It took about half a day for the Pullman porter to understand that the boys did not need his little carpet covered step to get into and out of the car.

Senior prosecuting attorney, Mr. Peck: "Were you present at the meeting at which you presided as chairman?"

Senior Latin class—J. R. In-g-m: "Friends, Romans, countrymen, lend me your—" Class—"Certainly, don't mention it." At latest accounts \$1 had been subscribed, and now Mr. J. rejoices in half a hair cut—all the barber would give him for the money.

Constable H-m-n: "Your honor, Mr. Rollins is thinking about the library." Judge: "Fine him five cents."

Next morning in library. Mr. Rollins to Mr. H—, "This book is three days late. I fine you nine cents."

Score, nine to five in favor of Rollins.

WHAT THEY ARE SAYING.

"We have toiled all night and caught nothing." Clergy reserves after a recent reception.

"Where is George? Why doesn't he make up my bunk?"—Mr. Guy.

"Did you hear about the Granite game? Little George a touch down. Waugh !!!"—H. H. H.

"We have finally agreed to leave the side-board dispute to arbitration."—Fr-l-k and P.p.e.

"Baby—come kiss your honey-boy."—Rae.

"I am off for California, but I remain a loyal son of Briton."—W. G. Ir—g.

"Why is it that we never see manager Ford on the way home after we pass Whithby?"—The boys.

"My baby can't 'stride the blast' anyhow."—P.J.P.

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